



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Verily We opened for you^g an opening^{x5403} (*overwhelming victory*) manifest^x.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾

2. To forgive for you^g Allah what preceded of your^t offense and what delayed; and [to]⁵⁴⁰⁴ conclude⁵⁴⁰⁵ [He] His boon^{w5406} on you^g and [to]⁵⁴⁰⁷ aright-guide you^g [He] a *Sserattan* (*single and specific Path*) straight.

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾

3. And [to]⁵⁴⁰⁸ succor you^g Allah a mighty succor.

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾

4. He Who descended the tranquility^w in the believers' hearts, to *yaẓdado*⁵⁴⁰⁹ (*they^z further-augment in*) belief with their belief; and for Allah (*are*) the Heavens^w and the Earth's^w soldiers; and [was] Allah Omniscient, *Hakeeman*⁵⁴¹⁰ (*infinitebekmah*⁵⁴¹¹ Possessor).

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيْمَانِهِمْ وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾

5. To admit [He] the he-believers and the she-believers paradises^w/gardens^w run^w from under it^w the rivers, immortals they^z (*are*) in it^w; and [to]⁵⁴¹² expiates [He] a'n (*off*) them their misdeeds^w; and [was] *tha'leka* (*be-that-afar-it/that*) *enda* (*by munificence of/by Rule of*) Allah a great win.

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

6. And [to]⁵⁴¹³ torment [He] the he-hypocrites and the she-hypocrites and the *mushrekeena* (*be-they who partner deities with Allah/he-polytheists*) and the *mushreka'te* (*she-they who partner deities with Allah/she-polytheists*), the presumers by Allah the ill-presumption; on them *da'erato*^w (*evil-turn/defeat/misfortune event*) the ill, and ired on them Allah and cursed them [He] and [He] prepared for them Hell^w and fouled-she^y a destiny.

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَرْبٌ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾

⁵⁴⁰³ The word “فتح” means “overwhelming victory, i.e. victory, besting and rule” see الراغب!

⁵⁴⁰⁴ The reason this “to” is there and in brackets, is the following: it represent “اللام الناصبة التي تقع على الفعل المضارع” “مكسورة واقعة على فعل مضارع” and it is “ليغفر” this “لـ” is at the beginning of this *Ayah* “فتنصب و تكون مكسورة” “إكسرة على هذه اللام” and it is in bracket because it seems as if it is “hidden,” like “الضمير المستتر”!

⁵⁴⁰⁵ The word “يتم” = “conclude” rooted in “تَمَّ” that is: its last component of a whole has gathered to the rest, making a full whole; thus, concluded means had gathered its last components and became a full-whole, or reached its end, or it finished, or it terminated, or it drew to a close! See the *Lexicon* attached to this Translation for more, especially concluded versus completed!

⁵⁴⁰⁶ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”)!

⁵⁴⁰⁷ Ibid!

⁵⁴⁰⁸ See footnote 5444 above regarding “اللام الناصبة”!

⁵⁴⁰⁹ The word “يزداد” implies greater intensity, and اللتاج says it is “البلغ” So further is prefixed for this purpose!

⁵⁴¹⁰ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁵⁴¹¹ See the *Lexicon* attached to this Translation for “bekmah”

⁵⁴¹² See footnote 5323 above regarding “اللام الناصبة”!

⁵⁴¹³ Ibid!

7. And for Allah (are) the Heavens ^w and the Earth's ^w soldiers and [was] Allah Mighty, <i>Hakeeman</i> ⁵⁴¹⁴ (<i>infinite bekma</i> ⁵⁴¹⁵ Possessor).	وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٦﴾
8. Verily We sent you ^g a witnesser/testifier and a <i>mubashsheran</i> ⁵⁴¹⁶ (<i>iterative teller of pleasant tidings</i>) and <i>natheeran</i> (<i>iterative warner</i>).	إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٧﴾
9. To believe you ^z by Allah and His messenger and [to] <i>toazzerobo</i> ⁵⁴¹⁷ (<i>you^z deferentially-support him</i>) and [to] admire him ⁵⁴¹⁸ you ^z and <i>tosabbabo</i> ⁵⁴¹⁹ (<i>you^z say: subhana Allah [to] Him</i>) <i>bukratan</i> ⁵⁴²⁰ (<i>early-dawn</i>) and <i>aseyla</i> ⁵⁴²¹ (<i>noon, latenoont to sunset</i>).	لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَفِّرُوهُ وَتُصْبِحُوا بِحُكْمٍ وَاصِيلًا ﴿٨﴾
10. Verily who ^r <i>youbay'yeona</i> (<i>they^z plight allegiance to</i>) you ^g verily only <i>youbay'yeona</i> Allah; Allah's Hand ^w ⁵⁴²² (<i>is</i>) atop their hands ^w ; so whoever [<i>he</i>] infracted, so verily only [<i>he</i>] infracts on himself ^w ; and whoever [<i>he</i>] fulfilled ⁵⁴²³ by what [<i>he</i>] covenanted on it ^x Allah, so will give him [<i>He</i>] a great remuneration.	إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فسيؤتيه أجراً عظيماً ﴿٩﴾
11. Shall say for you ^g the <i>mukhallafoona</i> (<i>Jehad-behind-sitters/not joining Jehad-fight</i>) of the <i>Aara'be</i> (<i>Bedouin Arabs</i>): preoccupied us our possessions and our families ^w ; so <i>istaghfer</i> ⁵⁴²⁴ (<i>let-seeek forgiveness [you^s]</i>) for us; they ^z say by their tongues what (<i>is</i>) not in their hearts; let-say [<i>you^s]</i> : so who ^a possesses for you ^b from Allah a thing, <i>en(if)</i> [<i>He</i>] wanted by you ^b harm or [<i>He</i>] wanted by you ^b a benefit; rather [was] Allah by what you ^z work Proficient.	سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ أَمْرِ اللَّهِ شَيْئًا إِنْ أَرَادَ بَكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٠﴾
12. Rather presumed you ^c that never transpose ⁵⁴²⁵ the messenger and the believers to their families ^w ever; and (<i>had been</i>) adorned <i>tha'leka</i> (<i>be-that-afar-it/ that</i>) in your ⁿ hearts; and presumed you ^c the ill-presumption; and you ^c were a worthless people.	بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَزَيَّرَ بِكُمْ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظُرُوبَ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا ﴿١١﴾
13. And whoever not believes [<i>he</i>] by Allah and His messenger, verily We prepared for the disbelievers a <i>Sa'era</i> ^w (<i>intensely kindling Fire</i>) ^w .	وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٢﴾

⁵⁴¹⁴ See the *Lexicon* attached to this Translation regarding “الحكيم” and “إحكيم”

⁵⁴¹⁵ See the *Lexicon* attached to this Translation for “bekma!”

⁵⁴¹⁶ See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubashsheran*=إِبَشَّرَ\يُبَشِّرُ\مُبَشِّرٌ

⁵⁴¹⁷ The word “عَزَّرَ” in “تُعَزِّرُوهُ” = *النصرة مع التعظيم*, i.e. *deferential support*! See *الراغب*!

⁵⁴¹⁸ The pronouns in “تُعَزِّرُوهُ” and “تُوَفِّرُوهُ” according to some Qur'an commentators, which I believe is correct, refer to Mohammad (SAWS)! See *القرطبي*!

⁵⁴¹⁹ Saying “*subhana Allah*” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*! Said Ibn Abbas, may Allah be pleased with him, every *tasbeeh* (i.e. saying: *subhana Allah*), in The Qur'an is a *Payer*! See *القرطبي*!

⁵⁴²⁰ The word “*bukratan*,” literally means the time between *Fajr* (*early dawn*) Prayer and *sunrise*!

⁵⁴²¹ The word “*aseyla*,” literally means the time from *noon* to *sunset* or from *Asr* (*late afternoon*) Prayer to *sunset*!

⁵⁴²² Some maintain that the “*hands*” are symbols of *divine Might* or *Power*, by *Arabic tongue expression* this true!

⁵⁴²³ The word “أوفى” from “الوفاء” = “التمام,” meaning *gathering the last component of any obligation to make it a whole*! So, “أوفى” means *had endeavored and gathered the last part of an obligation and fulfilled it*!

⁵⁴²⁴ The word “استغفر” = “اطلب الغفران” = “let-seeek forgiveness [you^s]!” In English there is *no seemly way* to say: “استغفر” *per se*! So I settled for saying: “[you^s] seek forgiveness!”

⁵⁴²⁵ That is repair or return!

14. And for Allah (*is*) the Heavens^w and the Earth's^w proprietorship;[*He*]forgives whom^r[*He*]wills and[*He*]torments whom^r[*He*]wills;and[*was*]Allah *Ghafooran* (*iterative Forgiver*) *Rahemman* (*iterative mercy Giver*).

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَغْفِرُ
لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٤﴾

15. Shall say the *mukhallafaana* (*Jehad-behind-sitters/ not joining Jehad-fight*)if you^c launched to spoils^w to take^w it^wyou^zlet us *natta'be'okum* ([*we*]closely-follow you^z); they^z want to substitute Allah's speech; let-say [*you*^s]: never *tatta'be'aona* (*you^z closely-follow us*); as *tha'lekum* (*he-afar-collective-you/ that*)said Allah of before; then they^z shall say: rather you^z envy us; rather were not understanding they^z except a few/a little.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ
إِلَى مَغَانِمَ لِنَاخُذُوهَا ذَرُونَا
نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ
اللَّهِ قُل لَّن تَتَّبِعُونَا كَذَلِكُمْ قَالَ
اللَّهُ مِن قَبْلُ فَسَيَقُولُونَ بَلْ نَحْسَدُونَا
بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

16. Let-say[*you*^s]to the *mukhallafaana* (*Jehad-behind-sitters/ not joining Jehad-fight*) of the *Aara'be* (*Bedouin Arabs*) *satod'awna* (*affirmably to be invited you^z*) to a people possessors(*of*) *ba'sen* (*bravery and warfare*), to fight them you^z or *yuslemona* (*become Muslims they^z*); so *en(if)you^z obey, youa'tekum* (*accords you^z*) Allah a remuneration *hasanan*: (*desirable and delighting*); and *en* you^c divert, like you^c diverted of before, [*He*] torments you^b a painful torment.

قُل لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ
سَتُدْعُونَ إِلَى قَوْمٍ أُولَى بَأْسٍ
شَدِيدٍ تُقْتَلُونَ بِهِمْ أَوْ يَسْلُمُونَ فَإِن
تَطِيعُوا يُوَفِّكُمُ اللَّهُ أَجْرًا حَسَنًا
وَإِن تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّن قَبْلُ
يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

17. Neither on the blind a constraint⁵⁴²⁶; and nor on the lame a constraint; and nor on the sick a constraint; and whoever [*he*] obeys Allah and His messenger[*He*]admits him(*into*)paradises^w/gardens^w run^w from under it^w the rivers; and whoever [*he*] diverts [*He*] torments him a painful torment.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى
الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ
حَرَجٌ وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ يَدْخُلْهُ
جَنَّتِ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

18. *Laqad* (*verily, already and affirmatively*) delighted Allah *a'n*(*regarding*)the believers *edh*(*while/ since*) *youba'yeonaka* (*they^z plight-allegiance to you^g*) under the tree^w; so knew [*He*]what(*was*)in their hearts;so [*He*] descended the tranquility^w on them and [*He*] rewarded them a *fat'han*⁵⁴²⁷ (*opening/ overwhelming victory*)^x nigh.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ
إِذْ يَبَايَعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ
مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ
عَلَيْهِمْ وَأَثْبَتَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

19. And booties^w multitudinous^w they^z take it^w; and [was] Allah Mighty *Hakeeman*⁵⁴²⁸ (*infinite bekmal*⁵⁴²⁹ *Possessor*).

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ
اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾

20. Promised you^b Allah booties^w multitudinous^w you^z take it^w; so [*He*] hastened for you^b this^w and [*He*] checked the mankind's hands^w *a'n* (*off*) you^b; and to be an *Aya'tan*^w (*miracle/ sign/ proof*) for the believers and [*He*] aright-guides you^b *Sserattan* (*single and specific Path*) straight.

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا
فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ
النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ
وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٢٠﴾

⁵⁴²⁶ The word “حرج” = “أضيق الضيق” see “اللسان” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حرج” that is there is practically nothing narrower than that space between the two sheets of paper! Also, “حرج” could mean “sin!”

⁵⁴²⁷ See footnote 5413 above regarding “opening^x (overwhelming victory)” = “فتحا”!

⁵⁴²⁸ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁵⁴²⁹ See the *Lexicon* attached to this Translation for “bekmal”

21. And another^{w5430} not you^z could overcome it^w *qad* (already and affirmatively) encompassed Allah by it^w and [was] Allah over every-thing Omnipotent.

22. And had fought you^b who^r disbelieved they^z surely (would have) wallaw (forged/fled they^z) the rears⁵⁴³¹; afterwards they^z find neither a wa'leyan (guardian/ally) and norna'sseeran (iterative-succorer).

23. Allah's dispensation^w which^u *qad* (already and affirmatively) ceded-she^y from before; and never find [yours] for Allah's dispensation^w a substitution^x.

24. And He Who checked their hands^w a'n(off)you^b and yourⁿ hands^w a'n them by Makkah's [belly]⁵⁴³² from after that[He]bested you^b over them; and [was] Allah by what you^z work Basseeran (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

25. They who^r disbelieved they^z and they^z repelled you^b a'n (off) The Mosque The Sacred and the *badya* (offerings)^x *ma'kofan*⁵⁴³³ (being dedicated/ confined) to reach its^x place; and *lawla* (had it not been for) men he-believers and women she-believers not knew them you^z that you^z step over them then betides you^b from them a *ma'arraton*^{w5434} (blameworthy-sin-and-crime)^w by other than a knowledge⁵⁴³⁵; to admit Allah in His mercy^w whom^p [He]wills; had they^z sundered⁵⁴³⁶, surely We (would have) tormented whom^r disbelieved they^z of them a painful torment.

26. *Edb* (when/since) made who^r disbelieved they^z in their hearts the *hamiyyata*^w (zealotry/ stubbornness and non-submission, especially towards The Right)^w the *jabeleyyatey*^{w5437} (acting ignorantly or incorrectly/ or by rule of pre-Islamic era)^w *hamiyyata*^w; so descended Allah His tranquility^w on His messenger and on the believers and [He]obliged them word^w (of) the *taqwa* (=there is no deity but Allah); and they^z were righter/ worthier⁵⁴³⁸ by it^w and its^w folk^w; and [was] Allah by every-thing Omniscient.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٥٤﴾

وَلَوْ قَتَلْتُمْ الَّذِينَ كَفَرُوا لَوَلُوا الْأَدْبَرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٥٥﴾

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٥٦﴾

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٥٧﴾

هُمْ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ حُلُوهَ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَؤُوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٥٨﴾

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٩﴾

⁵⁴³⁰ The word "أُخْرَى" translated here as "she-another," means another situation involving booties and victories!

⁵⁴³⁰ The expression "wallaw (forged/fled they^z) the rears" means fled and you can see their rears as they retreat!

⁵⁴³² That is in the "hollow" or "sunken space" of Makkah, as Makkah is geologically speaking is a "basin" or a "depression in the surface of land" surrounded by mountains!

⁵⁴³³ The word "مَعْكُوفًا" is singular, masculine, objective noun, rarely an objective noun to be found in English! So, there is no English equivalent for "مَعْكُوفًا" which means: that which is confined, beings-confined!

⁵⁴³⁴ The word "marraton" means committing unintentional, but due to carelessness, blameworthy sin and crime!

⁵⁴³⁵ That is your knowledge, that is unintentionally you commit "maarraton," see footnote 5035 above!

⁵⁴³⁶ The word "تَزَيَّلُوا" means "تَفَرَّقُوا بِكَثْرَةِ الْفَعْلِ" see اللسان! Hence: "iteratively sundered!"

⁵⁴³⁷ The word "جَاهِلِيَّة" = "jabileyyatey" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the "jabileyyatey" is acting ignorantly or incorrectly, or by rule of pre-Islamic era!

⁵⁴³⁸ The word "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary! And "أَحَقُّ" = "righter" as an adjective comparative!

27. *Laqad* (verily, already and affirmatively) *ssa'daqa* (always enforced the truth) Allah (for) His messenger, the *ruaya*^w (dream/vision)^w by the right; surely assuredly⁵⁴³⁹ enter you^z The Mosque The Sacred, *en*(if) Allah wills *aa'meneena* (self-safety-securers) *muhalleqeena* (they who are head shaven) and *mugassereena* (they who just shortened their head hair) not fearing you^z; so [He] knew what not you^z knew then [He] made of lesser than *tha'leka*(he-that-afar-it/that) a *fat'han*^{x5440} (opening-/overwhelming victory) nigh.

28. He Who sent His messenger by the aright-guidance and the Right's religion^x to manifest/prevail it^x [He] over the religion, all (of) it^x; and sufficed by Allah *Shaheedan* (iterative Witnesser/ Testifier).

29. Mohammad, Allah's messenger and who^r (are) with him, *ashedda*⁵⁴⁴¹ (they are resolutely hard) over the disbelievers *ruhama*⁵⁴⁴² (resolutelymerciful/ commiserators) among them (selves); [you^s] see them: *rukka'an* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer), *sujjadan*(they who kowtow in the Prayer), *yabtaghona* (they^x earnestly questing) a munificence from Allah and a gratification; their signa (are) in their faces from effect/trace (of) the kowtowing; *tha'leka* (he-that-afar-it/that) (is) their parable/example in the Torah and their parable/example in the Euangelion⁵⁴⁴³ like a *zar'en*^x(the vegetation after sprouting)^x *akbraja*([it^x] produced-/ emerged) its^x stalk, then fortified it^x then [it^x] toughened, then [it^x] stood on its^x [legs] (stems); [it^x] marvels the sowers to exasperate by them the disbelievers; Allah promised whom^r they^z believed and they^z worked the righteous-works^w of them a forgiveness^w and a great remuneration.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّسُلَ
بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ
إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ
رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ
فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ
ذُنُوبِكُمْ فَتْحًا قَرِيبًا ﴿٢٧﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ
كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٢٨﴾

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ
أَشِدَّاءُ عَلَى الْكُفَّارِ رَحِمَاءُ بَيْنَهُمْ
تَرْنُهُمْ رُكْعًا سُجَّدًا يَبْتَغُونَ
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ
السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ
وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ
شَطْعُهُ فَزَادَهُ فَاسْتَغْلَظَ فَاسْتَوَى
عَلَى سَوْقِهِ يُعْجَبُ الزَّرَّاعُ لِيَغِثَ
هُمْ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ
مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

⁵⁴³⁹ The "ل" in "لَتَدْخُلَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

⁵⁴⁴⁰ See footnote 5322 above regarding "opening,^x i.e. overwhelming victory)!"

⁵⁴⁴¹ The word "ashedda" = "أَشِدَّاءُ" is masculine, plural, subjective noun, meaning: "they who are resolutely strong!"

⁵⁴⁴² The word "ruhama" = "رَحِمَاءُ" is a masculine, plural, subjective noun which has no exact English equivalent, as the closest English equivalent is "merciful" which is an adjective which does not have plural per se! Thus, "merciful commiserators" is the next best!

⁵⁴⁴³ The early writings of the founder of Christianity to the various churches referred to the now called "Gospels" as the "Euangelion" (see the Encyclopedia Britannica, 15th edition, vol. 14, p. 822). The Greek prefix "eu" means "true" or "good" and denoting "weighty, authoritative, and official message," and "Angelion" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "Euangelion" was changed to become the proclaimed "Gospel." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "Enjeel." Thus, after the Torah was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the Enjeel (Euangelion) through Jesus, came to rectify the situation.